# THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 6046 Saturday, May 24, 1958 Price 3½d.


# THE ANSWER

THANKS to the ministers and laymen who went to the great trouble of sending to *The Inquirer* the key thoughts of their sermons, preached on the nuclear threat, on May 4th! From a synopsis of these, three clear lines of approach can be selected, and one pertinent practical suggestion.

The question of course was, what can we do? It was a ticklish one, for obviously there are so many varied and complicated political answers. For the most part the political answers were left to those who heard, the preachers concentrated on a more difficult yet probably deeper approach.

### A Man's True Place

The predominant theme was that fear settled nothing; indeed that fear was likely to add to the basic uncertainty of the situation. A number of preachers therefore sought to reach to certain depths of insight in which fear was excluded by a perception of a man's true place within the forces surging around him. A man, as it were, could be given, or achieve, his own certainties within these forces, and thus be able to face the practical political problems freed from distorting anxiety. This theme was mentioned in different ways, but on the whole it ran like a thread through most of the contributions.

It seems to be a significant contribution to the whole problem. Since the practical aspects are in debate, and no unanimous conclusion is possible, what can religion do? The answer was—and it seems to be an important one—help men to release themselves from fear. Enable them to be poised in confidence in their own destiny. This is as likely to enable them to make the right confident decisions, as any practical political solution. In the sense in which it came through the summaries it was impressive and a distinct contribution.

### Mastering Impersonal Forces

The second theme, not so clearly discernible, but yet to be felt in the effort to be honest with the situation, was the belief that the situation had not escaped, as it were, from the grip of the ordinary man. If he kept up his pressure, if he cared and did not leave his destiny to powerful men he could yet control his own private life in the midst of these impersonal forces.

One preacher based his "long prayer" upon an extract from Tolstoy's "Kingdom of God", and the extract seems so pertinent to this situation of the power the unseen man can exercise that we quote it in full.

"And yet as one shake is sufficient to precipitate into crystals a liquid saturated with salt, so, at the present time, it may be that only the least effort is needed in order that the truth, already revealed to us, should spread among hundreds, thousands, millions of men, and a public opinion become established in conformity with the existing conscience, and the entire social organization become transformed. It depends upon us to make this effort. When that faith shall be not only on our lips but in our hearts; when our acts shall correspond to our words, and virtue shall sanctify our life, as liberty has sanctified our intelligence; when we appear before men as seekers after Good, and they say of us amongst themselves: 'These men are a living religion'—thinkest thou that our appeal to the peoples will not meet with a ready response?"

There is, it must be assumed, an existing conscience everywhere. It belongs to religious purpose to recognize this, and never give up the dedicated task of sustaining this conscience, finding expression for it, until at last it enables men to master the impersonal forces that appear to threaten them.

### Looking To The Past

A third theme was of a historical nature; only a few attempted this, looking to the past to obtain guidance in the present.

The most significant contribution to this theme was one which pointed out that men had been plunged previously into ideological conflict. "For many decades peace, or even 'cold war' between Romanists and Protestants seemed impossible. . . . But in countries with deep religious divisions such as Britain and Switzerland even the religious 'cold war' died down, and today (even in Spain) there is no danger of denominational massacre."

This historical reference seems important. It suggests that the present situation, rooted as it is in a "cold war" between different ideologies, could, if time could be held, settle down to mutual tolerance, change and integration, so that no one would think of physical strife in connection with them.

These three themes; confidence derived from a true application of spiritual insight; confidence—above all faith—in that the ordinary man everywhere could be the bearer of his own destiny, and that already he had created a sensitive world-wide conscience that wanted far more than could be seen; confidence drawn from historical

perspective, seen to be the three major original themes to be drawn from the thought devoted to the services.

They are of importance and are worthwhile following up in Unitarian thinking about the matter.

### A New Suggestion

The practical suggestion has difficulties but it must be mentioned because it may spark off action of a helpful kind. Why not pen friendships shared among young people on either side of the barriers? The difficulties and dangers are patent but not insuperable. It lends itself to all sorts of extensions. Why not an attempted communication upon purely personal matters among all young people in all Unitarian churches in different countries? Is it possible? Can it be organized? It is a suggestion that commended itself to two ministers.

### The Follow Up

All this is the result of a co-operative effort that seems to have helped everyone. Next week either on this page or another *The Inquirer* will offer a single theme for discussion in any follow-up groups.

## LABELS AND LIBELS

**By A. Phillip Hewett**

ONE of the most useful of the devices we have to help us in our everyday lives is our ability to classify. If we were not able to sort things out into classes which belong together, it would not be easy even to talk with each other. To take a simple example, the word "dog" stands for a particular class of animal and when we hear the word, we know roughly what to expect. We don't know exactly—it might be a St. Bernard, a French poodle or a dachshund, but these all have enough in common to make it possible and very convenient to call them all by the same general name.

In this mechanized world of ours, this process becomes more and more convenient in many different walks of life. We don't expect all dogs to be exactly the same but we do expect all machines of a particular class to be exactly the same except for such insignificant details as colour.

Now this is, of course, a great convenience, but the trouble is that this process tends to be carried over into human relations, into politics, and even into religion. We think that in just the same way we can sort people out into classes, and regard any one within a given class as interchangeable with any other, in just the same way as one three-inch wire nail is interchangeable with any other. Now this is not something new. It's not something that is a peculiar feature of our own day and our own type of society, although perhaps it tends to get worse and worse in our type of society. It is something which has existed for many centuries, certainly for as long as men were divided into different tribes. For in primitive society, one member of a particular tribe was regarded as being completely interchangeable with any other member. If a member of one tribe was murdered by a member of another, then the injured tribe was quite satisfied to avenge itself by killing any member of the murderer's tribe, not necessarily the murderer himself.

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We find illustrations in plenty of this in the Old Testament. Indeed, we find more than this. The class itself, rather than the individual, is saddled with the responsibility for good or for evil. The whole family or tribe may be wiped out as an act of vengeance. When Ahimelech, a priest of the sanctuary of Nob, had helped David to escape, Saul not only caused him and all the priests to be slain, but also, "Nob, the city of priests, smote he with the edge of his sword, both men and women, children and sucklings, oxen and asses, and sheep, and goats with the edge of the sword".

It was not only the king of the Israelites, but their god also who was said to have acted in this way. Yahweh did not simply smite Pharoah, he smote the whole of the land of Egypt. Again, when David had committed a crime, a pestilence is sent upon the whole people. David cries out to Yahweh, "Lo, I have sinned, and I have done wickedly, but these sheep, what have they done? Let thy hand, I pray thee, be against me and against my father's house!" You notice that David even when pleading his own responsibility, does not exempt his immediate family.

Now surely it is true that the rise of religion from primitive to higher levels has gone hand in hand with an ever-growing realization that each person is a unique individual. He has his own life, his own experience, his own way of looking at the world, his own right actions and his own wrong actions—and we dare not say that he is exactly interchangeable with anyone else, or to demand that he be punished for someone else's crime.

In all the later and higher forms of religious faith, the individual personality is regarded as something sacred in the sight of God. You find it summed up in such places as the parable of Jesus about the Good Shepherd who is concerned for the one individual sheep. And yet, of course, even while speaking of the value of each individual, we cannot pretend that this is something which is entirely and completely independent of the group. We cannot say that the particular group in which a certain person grows up, for example, has no responsibility at all for the type of character he develops.

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In politics and in religion, we still have a very long way to go before we get these matters straightened out in our everyday lives. We love to find classes and classifications and then to pass judgment upon those classes as a whole, without any regard for particular individuals. During the war we grew accustomed to hearing how brutal the Germans or the Japanese were, implying that all Germans or all Japanese were brutal, which, of course, is utter nonsense. In the same way we hear today that the Russians are seeking world domination or that the Jews have sharp business practices, or that the Americans are war-mongers, or that the capitalists are after nothing but their own profits, or that the coloured races are incapable of becoming civilized. All these mass judgments imply that we are talking about individuals who are not each one of them unique, but can all be treated in precisely the same way as members of one overall class, just as we can say that all knives cut or that all birds lay eggs.

Now, if there is any force in the modern world which can save us from the woeful effects of this state of affairs, then I believe that force to be the force of religion. And yet we are only too painfully aware of how even religion itself at the relatively high stage of development it has reached today still falls into these primitive errors. People go to a missionary meeting and hear about "the heathen". As the hymn puts it, "Ov'r heathen lands afar, thick darkness broodeth yet". Let there be no doubt that there are lands over which thick darkness broods. But the impertinence which claims that this applies to the Buddhist, to the Parsee, or to the Jew who is living according to the highest insights of his religion, is nothing short of scandalous.

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Or consider the customary, or fairly customary, reaction among many orthodox Christians to the label "Unitarian". "Oh, Unitarians", they say, "they're not Christians". Notice here that the word "Christian" is used as a term of commendation, so that if it is not applicable you are automatically condemning the person or persons concerned. It is very fine for an emotional response. But when we come to ask whether it actually means very much, that is a different matter. For what does "Christian" really mean? Does it mean someone who accepts the three creeds written into the history of the church, or does it at the other extreme have the broad meaning that it bears in such a phrase as "Christian charity?"

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So it is with so many labels today. We use them as libels or we use them as symbols of an emotional reaction which is

almost devoid of any descriptive value. It is time for those who accept the liberal and reasonable standpoint in religion and in life as a whole to stand out against these abuses. Our type of religion requires us to ask of a person not what he calls himself, but what he is, and what he strives to become. And so we can reverence all who have thought deeply and acted wisely and lived well, no matter what label the world may have placed upon them. I recall those noble words of Channing: "We must shun the spirit of sectarianism as from hell. We must look with undiminished joy on goodness, though it shine forth from the most adverse sect. May this universal charity descend on us and possess our hearts; may our narrowness, exclusiveness and bigotry melt away under this mild celestial fire".

## VIEWS, NEWS AND NOTES

**By A. R. Downing**

I HAVE just been reading an account of Dr. Williams's Library which appeared some time ago in the Journal of the National Book League, from the pen of its present custodian. I imagine that the Rev. Roger Thomas must hold an honoured place somewhere in the hierarchy of London librarians. He has now been Librarian of Dr. Williams's Library for 12 years. There are not many non-pastoral posts to which Unitarian ministers may aspire, but Mr. Thomas's present appointment is one of them, and it may be said to suit him down to the ground.

The odour of books, to Mr. Thomas, "breathes bliss", and since his mind is not only well-stocked but also slightly corrosive—as we discovered at our Historical Society meeting at the G.A.—when he appears in print he is always quite fascinating. He is one of those people who waste neither words nor emotions. In conversation he has the habit of cachinnating gently at some of our common prejudices and pre-conceptions. These characteristic derisions of his have occasionally a literary echo in some of his careful pronouncements. It is possible for Mr. Thomas to have quite a field day when he casts a critical eye over the tortuous workings of our pre-Unitarian history, as he did, for example, at the G.A. meeting of the Unitarian Historical Society.

The liberal and moderate dissenters, whom we count as our ancestors, were a variegated lot. It is, I suppose, something of a mystery why our vaunted Unitarian reasonableness should have emerged out of so much primordial nonconformist confusion, why the ecclesiastical alarums and excursions of the 18th century and earlier should have led eventually to what we think is the sweetness and light of our modern Unitarian faith. But it did, somehow! And Mr. Thomas is one of those who bring their sharp minds to bear upon that dark field of contending influences, where all sorts of theological armies clash by night.

There are others, too, of course. Mr. Thomas is not the only historical beachcomber in our ministry! Dr. H. J. McLachlan, followed by the Rev. H. Lismer Short at M.C.O., Principal Kenworthy and the Rev. T. W. Roberts at U.C.M., have all performed Herculean tasks in putting order into their respective libraries. This is the age of research. The mild martyrdom of historical inquiry attracts many—many who find their way to those liberal libraries of ours at Oxford and Manchester. Probably a good many more come to the famous Dr. Williams's Library in London, with its 97,000 volumes, in hot pursuit of such titbits as the one entitled, *Certain obsolete statutes commonly called the Ten Commandments* (1739), not to mention the 25,000 books in the Library's printed catalogue of modern books. What a feat, when one soberly thinks of it, to create an entirely new catalogue of thousands of books published before 1800, to mention only one achievement of Dr. Williams's Library in recent years, one carried through with the munificent support of the Pilgrim and Hibbert Trusts. And the same sort of thing is going on all the time at Manchester and Oxford—the work not only of preserving our ancient inheritance, but of making it readily accessible to the never-ceasing stream of historical research workers.

It is worth remembering that that is just another of those varied tasks which ministers, by tradition, have performed and still perform. And our own scholars who are performing it now have all had most active pastoral ministries and busy churches. Some still have. What midnight oil they must all burn!

Ours is only a small ministry but in the providential scheme of things there has always been a varied assortment of talents and tastes. It will be a sad day for us if ever that assortment diminishes. The activists who are agitated about agnosticism and juvenile delinquency are not the only ones who care for the future. The trouble is that in these days so many different things *do* matter so much. Happy and wise is the man who does what he can do best, if he knows what it is! In our tiny ministry we are probably all complementary to each other in a far deeper sense than we sometimes realize. (It is particularly wonderful to see this at work at an ordinary ministers' fraternal. We are all so different and yet, somehow, we fit in together. An Unknown Spirit has brought us ministers together in a common enterprise and common concerns, which involve hundreds of others in our chapels and churches. It is a sobering thought—and a wildly wonderful one!)

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A new appointment has just been made at the Hucklow Homes in Derbyshire. Mr. Henry Tittle, of Pendleton, has been made warden of the Homes as from this month. The description "of Pendleton" is very important, for at our church there Mr. Tittle has many varied activities to his credit and has at times been a kind of ministerial locum tenens. He has, it seems, given up a good post with the Manchester Ship Canal Co., for what is certain to be the greater good of the Holiday Homes, which have lately been the cause of many Unitarian headaches.

Another new appointment is that of Mr. Geoffrey Waywell, of Stand Chapel, as voluntary secretary of the Homes Management Committee. Mr. Waywell seems to be jumping from one important voluntary post to another, for he is at present national secretary of the U.Y.P.L., a post which he is relinquishing.

Happily, neither Mr. Tittle nor Mr. Waywell has yet passed what the poet called "the meridian of their years", for the former is in the early years of his fourth decade and Mr. Waywell is luxuriating in his third! We can all hope that their future labours will bring them much interest and happiness. Mr. Tittle especially deserves at least that, and being the sort of man he is, one gathers that he is likely to introduce quite a few healthy changes in that Unitarian enterprise of ours in Derbyshire. May he have a free hand to do all the things he wants to do, like St. Paul at Rome, "with all boldness, none forbidding him".

## DR. HITCHMANOVA DROPS IN

**By John Kielty**

ON May 15 the Secretary of the General Assembly met Dr. Lotta Hitchmanova, the Executive Director of the Canadian Unitarian Service Committee, *off* the 9.05 a.m. flight from Paris at the Central Airport. This was her last stop on her round the world visit to the 27 projects which the Canadian Unitarian Service Committee maintains in various parts of the world—Korea, Assam, Greece, France, and so on; a tour which began in Canada last February.

Dr. Hitchmanova is the Executive Director of the Service Committee and every year makes this flying tour and always tries to meet the Secretary in order to discuss Margaret Burt's work in the Khasi Hills. This time she was due to be in London from 9.05 to 20.15 when she would take off for Montreal. Owing to alteration in flight schedule she was due to fly off again at 15.00 hours, so that of necessity everyone had to work and talk fast.

After seeing her luggage transferred from the Central to the North Airport and all cleared for her next flight, she accompanied Mr. Kielty to Gordon Square and there she met he

talked with the Revs. Stewart Carter and Dudley Richards about additional personal help for Margaret Barr. The exact plans for this will now be laid before the General Purposes Committee in June. Dr. Hitchmanova in the meantime will discuss them with her Board in Ottawa.

Talks over she was rushed to the Air Terminal, lunched and then back to the Airport. A breathless day for us, but apparently a common everyday occurrence to this remarkable woman who for many years now has directed so ably the many and varied activities of the Canadian Unitarian Service Committee, and also added to these duties the important one of planning the fund-raising campaign each year.

She said she found Margaret Barr happier and more enthusiastic than ever before. Her work is going ahead splendidly and now her Khasi trainees are taking up responsible jobs. Three girls have finished the elementary midwifery course and passed the examinations with flying colours. Two of them are off to start a sub-centre at a nearby village and the other will remain to assist at the Kharang Centre. Now it is essential that provisions be made to give high school education to the trainees in order that they can be accepted for the full training course; this means seven classes in all, hence more help for Margaret Barr, to help cope with two new classes preparing girls for matriculation.

It was good to have such a fine report on Miss Barr's work from the Executive Director of the body which is already making some funds available for the Kharang Centre medical staff which trains the girls in midwifery. It is clear that what Margaret Barr is doing in the Khasi Hills is slowly but surely beginning to rank with what Dr. Schweitzer is doing in Africa. Indeed, we learned that in Canadian circles she is already called a "female Dr. Schweitzer". Thus when the plans for further expansion are laid before our people one feels sure they will be proud to give their generous support. For here is our tradition of pioneering and social service being gloriously upheld.

## FROM MY JOURNAL

**By "Simplicitas"**

THE committee were this evening organizing the annual help we give to our dear old caretaker, Jim, with the summer cleaning. We are short of able-bodied labour and someone suggested we might give the gallery a miss this year as no one ever sees up there. At that point Miss Y. caught my chairman's eye and said, "My mother used to say, Mr. S., that God sees where nobody else troubles to look." We resolved to include the gallery in our cleaning operations this year.

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Our local Free Church Ministers' Fraternal has always been cordial to me, though cautious. When any public service of witness was arranged they for many years always put me where I could do no theological harm. I was asked to read the lesson, given chapter and verse and told which version. When I am asked to read a paper I try to be courteous to the majority in choosing topics common to us all, but new members introduced to me often shake my hand as though I were a bomb about to go off. My particular crony reported to me today that in my absence last week, the newly-appointed minister at Royd Lane had prayed "that our absent brother might have his wandering feet set upon the right path". My orthodox friend said it made him smile, for he said, "You S., of all our brethren, seem to know where you stand and where you're going. And, above all, you fear the views of no man".

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I called on Mrs. E. this afternoon, and as she greeted me I remarked on the beauty of the day. The air was warm and carried the scent of bracken from across the narrow valley whose hills rose softly into blue sky. I would have liked to have stood on her hillside doorstep to enjoy the lovely prospect with her. Instead she bustled me indoors, saying, "Come in Mr. S., and I'll tell you how when we first moved here it rained every day for three weeks. I said I'd never settle but I have". She rattled on. "And where do you think we've booked for our holidays, Mr. S.? At M. and we'll be able to go and hear Mr. R. who used to be here when I was young". She had much more to tell me, of the past and of the future, and as I paused by her gate to savour once more the exquisite present moment, I felt sad that for so many people like Mrs. E. life is no more than a ribbon tying the past to the future.

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When I arrived at the Sunday School committee this evening, Mrs. M. was defending her last week's absence to our quiet Miss Y. "I just didn't feel like coming", Mrs. M. was saying. "I don't get any inspiration out of a service unless I am in the mood". Miss Y. heard her out, as she always does, and merely remarked, "I always try to come, however I feel". Engaged in hanging up my coat, I glanced at the serene light of Miss Y.'s grey eyes. I wondered how long it will take Mrs. M. to realize that the secret of inspiration is regularity.

## NUCLEAR DISARMAMENT

**By John Rowland**

A BOOK which has been warmly welcomed by such a group of people, distinguished in many different ways, as the Bishop of Manchester, Kingsley Martin, Benjamin Britten, Canon Raven, Christopher Fry, Sir Adrian Boult, Canon Collins and Bertrand Russell, is a book which must clearly be approached with respect; and, even though some of his readers may not go all the way with him, Sir Stephen King-Hall's *Defence in the Nuclear Age* (Gollancz, 18s.) will certainly cause many perplexed people to think again.

Commander King-Hall is a distinguished man in many walks of life; he has played a part in naval operations; he has been a Member of Parliament; he is well-known as a journalist, broadcaster and commentator; and he has always taken an independent line of thought. His new book is a statement of the case for unilateral nuclear disarmament—disarmament by Great Britain alone—not only as a moral gesture, but as an urgent need, as he sees it, for the greater safety of this country and the world.

"Great is the power of ideas!" exclaims Sir Stephen. "Who can assess the influence on world history of ideas which came from the minds of Jesus and the great religious teachers, or Lenin the materialist?" His book is an appeal for what he regards as the right ideas in the international field.

The book has created a considerable stir in some quarters because Sir Stephen tries, in his concluding chapters, to work out a system of non-co-operation which might have to be put into operation were this country ever occupied by a totalitarian enemy; but this will not be, to some readers, the most important part of his thesis. The most important part is its demonstration that the so-called "great deterrent" does not deter, for if it were ever used it would destroy the country using it. He also makes the valuable point that if this country insists on continuing the manufacture and testing of nuclear weapons, it will be impossible to stop other countries from starting on their manufacture—and if we have half a dozen or a dozen countries, all equipped with hydrogen bombs, the world will be, not a safer but a far more dangerous place.

The book is not a religious book in the direct sense of that word; it does not stress the religious issues involved in arguments about the pros and cons of pacifism; but, underlying all the discussion about the practicality or otherwise of these terrifying weapons of destruction there are, undoubtedly, religious issues to be found. The final decision, for many of us, will not be an easy one; the problem is one on which sincere people may sincerely differ; but we cannot forget a statement made by Bertrand Russell at a meeting held in February this year: "As things are now, and as statesmen go, it is an even chance whether any human being will exist forty years hence". The problem is as serious as that; and anyone who has a case as well-argued as that of Sir Stephen King-Hall deserves at least a hearing.

# CHURCHES, CHAPELS, AND MINISTERS—II.

## BROOK STREET CHAPEL, KNUTSFORD

RECENTLY described publicly as one of the gems of Cheshire, Brook Street Chapel stands poised, away from the roadway, on a site enlarged and made more charming by the generosity of the Holt and Cowburn families. This old Dissenting Chapel, built in 1689, immediately impresses by reason of its ancient architectural lines and the atmosphere of peace and serenity which envelope it. This impression is sustained by its unspoilt interior, so obviously intended for and conducive to the worship of God. The white-washed interior maintains the old-world distinctiveness which has characterized the Chapel since its erection. Here is adequate testimony to a rich bestowal down nearly three centuries of loving care upon a simple yet appealing House of God. And the present members, fully aware of their valuable inheritance, are no less concerned than were their predecessors in expending care to safeguard this lovely place of worship. Here, too, visitors from all parts of the British Isles and from overseas continue to make their pilgrimage because of Mrs. Gaskell's girlhood association with the Chapel, and because Knutsford remains Cranford. This renowned authoress, who fairly described the Chapel in her book, "Ruth", together with her husband the Rev. William Gaskell, who also has his claims to distinction, and her two sisters lie buried in the Chapel graveyard, a simple surround and cross marking their last resting place.

The original congregation dates back to 1672, if not earlier. It was composed of Presbyterians and Independents, and came into existence as a direct result of the Act of Conformity in 1662. Later, its number was increased by Churchmen of moderate views from the local Chapel of Ease when its newly-appointed incumbent insisted upon a more forthright conformity. From about this time Knutsford became the centre of non-conformity in the county, the meeting place of several ejected Cheshire ministers to whom, in part, we owe the existence of the present Provincial Assembly of Lancashire and Cheshire, and a source of influence which led to the founding of several neighbouring dissenting congregations, some of which flourish to this day.

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Throughout its long history the Chapel has been served by several splendid ministers, for example, Henry Green (1827-1872), who was a fellow student of the Rev. William Gaskell at Glasgow University. Of a literary turn of mind he also engaged in many efforts beneficial to the local community and exerted a very wide influence. In his school were boys of well-known Unitarian families and one of his pupils became the Lord Mayor of London. In more recent times

The Chapel

The Minister

**The Rev. Albert Smith** *whose ministry at Knutsford includes the similar historic Chapel at Allostock (1672), was a scholar of the Sunday School at our Mexborough Church, a Pioneer Preacher under the Rev. J. A. Pearson, educated at Manchester University and the Unitarian College 1929-32, and has been minister at Barnsley, Rochdale, Dudley, and Park Lane, Wigan. He is Assistant Secretary of the Ministerial Fellowship, a Director of the Ministers' Benevolent Society, and a member of the Widows' Fund Committee, and of the Unitarian College Committee. He is well received in the life of the town, is a Rotarian, and is successfully deepening the respect felt for Brook Street Chapel and its liberal faith.*

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G. A. Payne conducted a ministry from 1890 to 1930 and showed himself a diligent compiler of the Chapel's history. He, too, left his mark upon the old town and served the denomination well, especially as Hon. Secretary of the Unitarian College, Manchester, for 15 years. Other esteemed ministers inspired and strengthened in their several ways this outpost of historic dissent which continues to bear its witness to and proclaim the Unitarian faith.

The congregations, apart from the very early days and at special services, have never been particularly large. They have fluctuated in the same fashion as elsewhere. All the same, the devotion of every generation has been most abundantly exercised so that today the atmosphere within the Chapel is such that immediately on entering one feels to be treading, as indeed is the case, on sacred and hallowed ground.

What has been said of the ministers could equally be said of the members of the Chapel, of individuals and also of continuing families whose sons and daughters maintain a long tradition of deep concern for the welfare of the Chapel. By their devotion and service its members are still making this ancient Chapel the friendly centre of liberal religious thought and worship it has always been.

Every effort is made to keep the Chapel, its services and its particular religious convictions and outlook upon life before the public. And whilst experience suggests that an immediate or large-scale acceptance of our religious position may not be expected, though a spirit of inquiry is abroad, the congregation and ministers remain alert since there is much to encourage this alertness.

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## NEXT WEEK

"The Inquirer" will have a new front page heading and a slightly different interior format. Our readers are our advertisers. Tell your friends about our paper. Make sure that it is on sale at your church.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.*

(Further letters are held over to next week.)

### Humanism

SIR,—Mr. Maw has not only put our movement but the whole of humanity in his debt. Once and for all, in five lines, he has shown that speculation on individual survival is a waste of time. It is tragic to think of the untold millions, including some of the world's most brilliant thinkers, who have failed to see that that faith is based on an initial definitional contradiction. That will surely be the end of it, and we can only rejoice at the vast amount of mental energy which will in future be devoted to things that really matter. It will probably take some time before this shattering thought reaches the multitudes. Meanwhile, our own movement, which has the advantage, will reap the benefit. Mr. Toone's address in the same issue, which tells us "there is no end for us", will probably be the last of that kind, nor shall we have any more space devoted to "trumpets on the other side". However beautiful and comforting such thoughts may be, no Unitarian will waste time on matters that involve initial definitional contradictions.

One practical result of Mr. Maw's very fine classification of Humanists could be that every minister might be requested to state in his return for the Yearbook that he is "Humanist Class so-and-so". Much harm has been done where new congregations gathered by a minister have suddenly been confronted by one of very different views. This suggestion would enable them to ensure some continuity of preaching. It would save searching if ministers were grouped in the Yearbook under the appropriate classification. Congregations would then only have to look up the list in which their former minister appeared, unless, of course, they had had enough of that kind. Memorials to departed ministers might also come into fashion once more. "A faithful minister of Christ", once considered the highest tribute that could be paid to any man, has long been out of date. Congregations may have felt that they could not set up an epitaph of which the one commemorated would have felt that he was totally unworthy. Now they can simply place after the name the words "Humanist Class X". This being scientific and accurate would satisfy all good Unitarians, and they would know that the one commemorated would have no objection since he had willingly accepted the title when amongst them. But whether it is better that a man should feel that he is totally unworthy to call himself by a title which denotes what he is supposed to be, or that he should adopt one that he not only feels no hesitation in using but of which he may be inclined to boast, is a question for our psychologists to answer. The idea that humility is a virtue may be as antiquated as the idea of the trumpets on the other side. It may be that that is why Humanist trumpets sound boldly enough on this side and humble Humanists may be an initial definitional contradiction to look for, which would indeed be a waste of time.—Yours,

*Belfast.* *A. L. Agnew.*

### Public Relations

SIR,—My letter was written because people asked why our annual meetings occasion little Press notice. Mr. Spooner's point of view I appreciate. I am not seeking to interfere with his freedom in social or political matters. My essential argument is quite simple.

If as a movement we want to advance generally and attract Press attention, we must show our religion is concerned with problems that people are facing in daily living.

If public issues have place on the annual agenda, adequate time for discussion should be given. It's not sensible to treat them as "fill-ups" at the end of a long agenda on domestic matters.

Mr. Spooner asks if supporters of controversial resolutions favour a report going to the Press whether resolution is carried or not.

The question surprises. I would convey the facts of the debate whatever the decision. In the present matter my concern is not so much with the angle taken by the Chatham resolution, but rather with the fact that the vital issue raised was so inadequately treated and given an unimportant place on the agenda.

I expect something different from a religious community which takes pride in its past emphasis upon the social expression of religion.—Yours,

*London, S.W.18.* *Arthur Peacock.*

SIR,—I think Mr. Spooner's views should receive a wide measure of support. Surely the majority in a General Assembly Resolution cannot avoid imposing its will on the minority for the time being, which, where conscience is involved, is against our principles, and therefore detrimental to our unity. Equally surely, it is desirable that wherever "two Unitarians" are gathered together they should exchange views about their "three opinions". Could not a public matter be aired among us *in* debate therefore, with due time allotted for the purpose, rather than in a Resolution? The "free-for-all" might be even better, with no bruised feelings over the result.—Yours,

*Winscombe, Somerset.* *A. L. Blake.*

### "He Rose Again The Third Day"

SIR,—The Rev. Arthur J. Long, in his "Faith and Understanding" article under the above heading, has mentioned some of the theories connected with the Resurrection appearances of Jesus. But there is one very interesting possibility which he has omitted.

Before the last war, the Archbishop of Canterbury, then Dr. Cosmo Gordon Lang, appointed a Commission to investigate the phenomena of Spiritualism. There was later a majority report issued—signed by such eminent scholars as the present Dean of St. Paul's (Dr. Matthews), the late Master of the Temple (Dr. Anson), and Canon Guenstead, stating that in the opinion of the signatories the Spiritualists have proved their case—including Materialisation.

Now is there not a possibility that the body of Jesus dematerialized and materialized in the manner that is well known to present-day Spiritualists? Doesn't this theory at least provide an answer to many criticisms? Ought we to rule it out altogether.—Yours,

*Worthing.* *Malcolm Rust.*

### "The Man Jesus Christ"

SIR,—I am wondering whether the text to which Mr. Downing referred in his column last week (1 Tim. ii. 5) really appears in Dean Row Chapel in the form in which he quoted it. If so, it is incorrect. The full version is as follows: "There is one God, and one mediator between God and men, *the man* Jesus Christ". While this may not represent present-day Unitarianism, it has always seemed to me to be perfectly compatible with Unitarian doctrine, its emphasis on the unity of God and the humanity of Jesus being particularly noteworthy.

Incidentally, if memory serves me correctly, the text appears in full on the front façade of our Church in Edinburgh.—Yours,

*Bolton.* *Arthur J. Long.*

### "Divinity School Address"

SIR,—In our campaign to increase the size of the Unitarian community, we need ammunition.

Emerson's "Divinity School Address", delivered in 1838, is the best exposition of modern Unitarianism that I know. Could we not have it reprinted as a pamphlet for sale?

Let me say that I could not agree more with your realistic and fair-minded attitude with regard to warfare and world peace.—Yours,

*Windermere.* *Lilian Beard.*

### A Congress or a Tour

SIR,—The Unitarian Headquarters at Boston has favoured me with a copy of *The Inquirer* for April 5, 1958, so that I might have a list of Unitarian Churches in Britain. Incidentally, I am a member of the Unitarian Fellowship at Corpus Christi, Texas.

I enclose copy of prospectus of the Second Pythagorean Congress to be held in London, July 28-31, this year, and to be followed by a conducted tour to Stonehenge, Avebury, Maiden Castle, and Margate (three days).

Inasmuch as Pythagoreus was the first philosopher who was a monotheist, I thought the Congress might be of peculiar interest to Unitarians, and that their organizations in Britain might see fit to give publicity to the affair and might wish to attend its sessions and/or go on some of the tours. We would like to have you represented.

I would appreciate any help you may be able to give us. For up-to-date details, please contact Mr. Ronald J. Strong, 195 Moor Lane, Crosby, Essex.

Thanking you for any courtesies you may be able to extend.—Yours,

*Refugio, Texas.* *Robert Baron.*

# THE CALENDAR OF THE CHURCHES

## SUNDAY, MAY 25, 1958

**Aberdeen**, Unitarian Church, Crown Street, 11 and 6, Rev. W. B. Tayler
**Aberystwyth**, New Street Meeting House, 11, Mr. D. C. Rimmer
**Altrincham**, Unitarian Road Chapel, 11 and 6.30, Supply
**Ashton-under-Lyne**, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. J. Morgan
**Ashton**, Unitarian Chapel, Manchester Road, 6.30, Supply
**Bacup**, Tabernacle Chapel, Unitarian, 11, Rev. R. Bretherton
**Bakewell**, All Saints' Memorial Avenue, 11.30 and 7, Dr. A. L. Adams
**Belfast**, First Church, Rosemary Street, 11.30 and 7, Dr. R. J. McLachlan
**Bexhill**, Christ the Redeemer Unitarian Church, 11, Miss M. E. Garry
**Bradford**, Piece Chapel, High Street, 11, Rev. J. Maurice Hall
**Bridgwater**, Unitarian Church, Blackbrook Road, 6.30 (June 1), Mr. R. E. Lloyd
**Brighton**, Church of Humanity, Bristol Street, 11 and 6.30, Rev. Ormerod Stuart
**Bristol**, Unitarian Lewin's Mead Church, and Lower Redcliffe Mission, Small Heath, 6.30, Rev. Kenneth McGregor
**Blackburn**, North Street, Pleckgate Road, 10.45 and 6.30, Mr. E. A. Wray
**Blackpool**, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
**Bolton**, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shackell Pitch
**Bolton**, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
**Boston** (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Harry Hall
**Bournemouth**, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redman
**Bradford**, Hanover Avenue, 2.15, Mr. Wm. Lloyd
**Bradford**, Piece Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
**Brighton**, Christ Church, Ditchling Street, 3, Sunday School, 6.30, Supply
**Bristol**, Lewin's Mead Meeting, 6.30, Rev. G. Raymond Jones
**Bristol**, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
**Bristol**, Lewin's Mead Meeting, 6.30, Rev. A. M. Allchin
**Bristol**, Oakfield Road, 11, Rev. A. H. Bertram, 6.30, Miss F. Bradford
**Bury**, Unitarian Church, Tenterden Street, 3, Rev. L. Hallworth
**Bury**, Bank Street, 11 and 6.30, Rev. F. M. Byrne
**Cambridge**, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
**Canton**, The West Grove Unitarian Church, 6.30, Rev. Rhys Jones
**Cardiff**, The Church of the Great Conversation, Idansmed Hill, 3, Rev. Wyn Hayes
**Chesterfield**, Stephen Unitarian Church, Rupert Walk, 11, Sunday Service, 3, Sunday School, 6.30, Rev. J. M. Quinn
**Chester**, Blackfriars Street Chapel, Trinity Street, 11, Rev. L. A. Garnett, 6.30, Supply
**Chesterfield**, Baker Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
**Cheltenham**, Chapel, Addestrop, 10.45 and 6.30, Rev. Kenneth Twiss
**Chorley**, Free Christian Church, Brook Street, 6.30, Supply
**Chorley**, Unitarian Church, Hallgate, 11 and 6.30, Mrs. M. S. Dickin
**Clevedon**, Free Christian Church, Wellington Road, 11, Rev. J. P. Chase (also 6.30, 1st Sunday in the month)
**Coventry**, Queen Street Church, 11, Children's Chapel, 6.30, Rev. F. Cotton
**Crewe**, Park Lane Unitarian Church, 6.30, Supply
**Dalton**, Old Meeting House, 10.45, Mr. M. E. Townsendy
**Devonport**, Free Christian Church, Mail Gate, 11 —, 6.30, Rev. O. W. Parkinson
**Derby**, Ashton Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wortham
**Dorking**, Meeting House, 11, Rev. L. Elsworth Hicks
**Dudley**, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Pearson
**Dunstable**, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wetherspoon
**Dundee**, Unitarian Church, 11, Communion Hour, 11, Supply
**Eastbourne**, St. Mark's Church, Cavendish Place, 11 and 6.30, Supply
**Exeter**, George's Church, South Street, 6.30, Rev. Dr. F. D. Maurice-Elliott
**Gee Cross**, Hyde Chapel, 11 and 6.30, Rev. J. Harry Shaw
**Glasgow**, St. Vincent Street Unitarian Church, 11, Rev. G. J. Stevenson
**Gorton**, Pinetree Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
**Gravesend**, Barrow Road, 3, Rev. J. M. Quinn
**Greenock**, Ward Street Church, 11.15, Rev. E. Morse Chinn
**Hale Centre**, Hale Barns, 10.45 and 6.30, Students
**Halifax**, Northgate End, 3, Rev. J. B. Tyndall
**Hamilton**, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hinton
**Harwich**, Quay Meeting, Beacon Lane, 11 and 6, Supply
**Hereford**, Worship Street, 6.30, Rev. J. Maurice Hall
**Hertingfordbury**, Pinetree Street, 11, —
**Hull**, Park Street Church (Unitarian), 6.30, Rev. Stanley Pierce
**Isle of Wight**, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
**Kendal**, Market Place, Unitarian Church, 6.30, Mr. T. Wearing
**Kidderminster**, New Meeting House, 11 and 6.30, Rev. Edward W. Hill
**Kidderminster**, Bewdley Street Church, 11 and 6.30, Rev. Aubrey Smith
**Lancaster**, St. Nicholas Street Church, 6.30, Supply
**Leeds**, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gilland
**Leicester**, Harborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
**Leicester**, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Leonard Mason
**Leominster**, Grove, Mill, J. E. Lennox, Editor, Garth Road, 11, —
**Lewes**, Westgate Church, 11, Supply
**Lincoln**, High Street, Unitarian Church, 6.30, Rev. H. W. Eastwell
**Liverpool**, Gateacre Chapel of Ease, 11 and 6.30, Dr. P. H. Trivett
**Liverpool**, Hope Place Church, 11, Rev. Maurice Eastham
**Liverpool**, Renshaw Street, Mill Street, 6.30, Rev. J. Eliot Morgan
**Liverpool**, Stanley Church, 11, Rev. Alexander R. Bennett
**Liverpool**, Upper Parliament Street, 3, Sunday School, 6.30, Rev. Norman Emerson
**Liverpool**, Wood Street, 6.30, Rev. R. E. Bennett
**Liverpool**, Ullet Road, 11 and 6.30, Rev. R. B. Seaver
**London**, Bell Street, Edgware Road, 4, Rev. Wilfrid M. Lewis
**London**, Brockley Road Unitarian Chapel, 6.30, Dr. Dimitrije Tadijanic
**London**, Ealing, Mills Road, 11, Rev. E. G. Lee
**London**, Essex Church, Palace Gardens Terrace, Meeting Hill Close, 11 and 6.30, Rev. Graham Hester
**London**, Forest Gate, Upton Lane, 6.30, Rev. Dennis Richards
**London**, Golders Green, Hoop Lane, 11, Rev. John Kerry, 6.30, Rev. E. C. Thurlow
**London**, Hackney, New Gravel Pit Church, Clarence Place, 3, Rev. Ralph E. Chesters (also 11, 1st Sunday in the month)
**London**, Hampstead, Rosslyn Hill, 11, Dr. Hargrove Bray
**London**, Hampstead Hill Unitarian Church, 11, Rev. E. C. Thurlow
**London**, Ilford High Road, 11 and 6.30, Mr. F. E. Dutton
**London**, Kingsbury, Upper Street, Princes Hall, 6.30, Rev. A. V. Pite
**London**, Kilburn, Quex Road, Unitarian Church, Gore Road, 11, Rev. A. V. Pite
**London**, Lewisham Unitarian Church, High Street, 11, Mr. C. S. Elliott
**London**, Longcroome, Low Bridge Road, Epsom Downs, 6.30, Mr. R. H. Carrick
**London**, Mansfield Street Church, Bethnal Green, 6.30, Rev. F. Bowtell
**London**, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
**London**, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
**London**, Wandsworth, Unitarian Church, East Hill, 11, Rev. Antonio Pinheiro (also 6.30, 1st Sunday in the month)
**London**, West Ham, Queen's or Stopford Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
**London**, Wood Green, Unity Church, Hewitson Road, 6.30, Miss L. M. Hemmond
**Lymm**, St. Anne (Anglican), Church Road, 11, Rev. W. A. M. Hellaby
**Macclesfield**, King Edward Street, 10.45, Rev. G. D. Fearn, 6.30, Student
**Manchester**, Unitarian Church, Market Passage, 6.30, Rev. Stephen Hilton
**Manchester**, Brooklands Unitarian Church, Clifford Lane, 6.30, No Service
**Manchester**, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weller
**Manchester**, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowen
**Manchester**, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warhurst
**Manchester**, Northern Unitarian, Cross Lane, No Service
**Manchester**, Platt Chapel, Rusholme, 6.30, Rev. Wallace McMillan
**Manchester**, Renshaw Street, Mission, 6.30, Rev. J. L. Hemmings
**Manchester**, Stand Chapel, Whitefield (June 1), 10.45 and 6.30, Student
**Manchester**, Withington Road, Christ-the-Saviour-Hardy, 11, Mr. Philip M. Brown
**Manchester**, Wythenshawe, Unitarian Church, Brownley Road, Handsill, 6.30, Rev. James Gill
**Mansfield**, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sunnaby
**Marple**, Unitarian Hall, 11 Stockport Road, 11 each Sunday
**Matlock Bath**, Free Christian Church, 6.30, Rev. E. A. Davies
**Middleton**, Old Road Chapel, 2.15, Supply
**Monmouth**, Unitarian, 3 and Nonconformist Assembly, 6.30, Rev. C. O. Tonge
**Newcastle-upon-Tyne**, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Dennis
**Newcastle** (Staffordshire) Brotheton Unitarian Church, 2.30 and 6, Rev. B. Gill
**Northampton**, Kingsley Road Church, 11, Miss N. Fatchell
**Norwich**, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
**Nottingham**, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
**Oldbury**, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
**Oldham**, Lord Street Chapel, 10.45 and 6.30, Mr. Dennis Smith
**Oxford**, Manchester College Chapel, 11.30, The Rev. Tim Pennington
**Padiham**, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
**Pant Lais Chapel**, near Wigan, 11 and 6.30, Rev. Gwynfor Rowlands
**Plymouth**, Unitarian Church, Hemerdon Road, 11 and 6.30, Rev. R. H. Kinsley
**Poole**, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
**Portsmouth**, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stephens
**Preston**, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
**Rawtenstall**, Hoyle, The Meeting House, 6.30
**Rawtenstall**, Cloughfold, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
**Reading**, Blackbrook Street, 10.30 and 6, Rev. F. W. Bass
**Rochdale**, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
**Rugby**, Addison Road, 11, Rev. Brian Gill
**Scarborough**, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
**Shipley** (Allerton), 6.30, Mr. T. H. Moore
**Shrewsbury**, Pinewood Old Chapel, 11, Rev. F. Sowell
**Southsea**, Unity Church, Crasshouse Road, 11, Rev. E. D. Davies
**Southsea**, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worthy
**Southport**, High Street, Unitarian, 11 and 6.30, Supply
**Stockton**, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
**Southampton**, Church of the Saviour, London Road, 6.30, Mr. John Chilton
**Southend-on-Sea**, Darnley Road, 6.30, Mr. S. R. Martin
**Southport**, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
**Stockport**, Unitarian Church, St. Petet's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
**St. Helens**, Cotporation Street, 6.30, Mr. A. Kinsey
**Stockton-on-Tees**, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
**Stockport**, Presbyterian Unitarian Chapel, 11, Rev. C. Stevens
**Swansea**, Unitarian Church, High Street, 6.30, Rev. R. Vesey (also 11, First Sunday in the month)
**Swansea**, Pentrel Free Christian Meeting House, 11, Rev. R. Vesey
**Taunton**, Paul Hall Road, 10.45, Students, 6.30, Rev. P. B. Gurney
**Tavistock**, Mary St. Chapel, 11, Supply
**Todmorden**, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenney
**Todmorden**, Unitarian Church, 10.45 and 6, Rev. Alec L. Peaver
**Tonbridge**, Unity Church, Monoptier Road, 11 and 6.30, Rev. Charles Barnes
**Tunbridge Wells**, Crescent Unitarian Church, 6, Rev. S. Spencer
**Wakefield**, Cliff Street, 10.30 and 6.30, Rev. Eric Wild
**Walton**, Friends' Room, Church Road (by permission), 7.30 (last Sunday in the month), Mr. Justin Wilson
**Wallasey**, Memorial Church, Manor Road, 11, Mr. G. Crane, 6.30, Rev. L. A. Garnett
**Walsall**, Unitarian Free Church, Stafford Street, 11, Rev. H. Maguire, 2.30, Sunday School
**Ware**, Hertfordshire, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Simpson
**Ware**, Kent, Brookfield Gardens, 11, Rev. Maurice Jeanneau (also 6.30, first Sunday in the month)
**Whitby**, Pleasington, 2.30 (Junior Church), Mrs. Eva Gill
**Wilmslow**, Dane Row, 10.45, Rev. A. B. Duncumb, Stvnl., 6.30, Rev. A. B. Duncumb
**York**, St. Saviourgate Chapel, No Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

### AUSTRALIA

**Adelaide**, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Quarry
**Melbourne**, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Hall Hour Incumbent, 6.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. Jones
**Perth**, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzsimmons, 132 Duke Street, Southborough, West Australia
**Sydney**, New South Wales, Unitarian Church, 19 Pitt[illegible] Street (off College St.), 7.15, Rev. D. W. Simpson, Minist. Telephone LX 3321
Unitarian Fellowship of Australasia, 1 Grim Alley, Melbourne, C.1. Minister: Rev. W. Burrowes. Meetings as announced.
**Toowoomba** Conservatory Chapel, Annie Road, Southall (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Burrowes

### CANADA

**Montreal**, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Antoine Casgrain
**Toronto**, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jupeau
**Vancouver**, B.C., Unitarian Church of Vancouver, 1200 Tenth Avenue West, 11, Rev. A. F. Rowley

### NEW ZEALAND

**Auckland**, Unitarian Church, Parnell[illegible] Road, 11 and 7, Mr. M. J. White
**Wellington**, Service suspended — Enquiries — Mrs. Warrn, Tel 46-371

### SOUTH AFRICA

**Cape Town**, First Town, 11, Sunday School; 7 Service, Rev. Maurice C. Bayne

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Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial: EUS. 2912


## NEWS REVIEW

### Correction

We regret that in our issue of May 10 Dr. Geoffrey Nuttall's book, "Christian Pacifism in History", was ascribed to Blackwood's. The publishers are Messrs. Blackwell of Oxford.

### Resignation

It was with great regret that the committee of King Edward Street Chapel, Macclesfield, received the resignation of Rev. G. D. Foote (owing to domestic reasons) of his ministry.

Upon the termination of his ministry, Rev. and Mrs. Foote will be taking up residence in Carnoustie, Scotland.

### A United Service

About four hundred scholars, teachers and friends from the Sunday Schools of Ancient Chapel, Gatacre, Hamilton Road, Mill Street, Speke and Ullet Road came to the annual united service at Hope Street Church on May 11. Their manner of arrival varied from a special bus to marching through the streets behind a Scouts band. Scouts, Guides, Cubs and Brownies from various churches paraded, and the Rose Queens from Ancient Chapel and Gatacre Chapel attended with their retinues. The service was conducted by the Rev. S. R. Butler, in place of the Rev. Norman Kirkham who was unfortunately ill. This was considered to have been the best attended united service for some years.

**Newcastle upon Tyne:** The first Sunday in May was memorable at the Church of the Divine Unity, inasmuch as it was the Sunday School Anniversary and Youth Service. In the morning the adult congregation met in the Durant Hall to join the children of the Primary Department in worship. Truly this is an ideal anniversary, providing as it does an opportunity for parents and friends to see the religious education which is given to our children. Under the leadership of Miss E. M. Eden, the theme of the service was "Kindness", and it was a moving and spiritual experience to unite with the young children in their normal Sunday morning worship and activities.

The evening service was conducted by the members of the recently formed branch of the U.Y.P.L. This was an entirely new venture, and, with the exception of the address, which was given by the Rev. John Storer, the whole of the service was conducted by the members, one of whom played the organ and gave an organ recital prior to the service. They also formed the choir, and their anthem, "Creation's Hymn", was a sheer joy and revelation. Mr. Storer, in his address, spoke of the dangers which beset us in this nuclear age, and, whilst not decrying the worth of our scientists, put forward a very strong plea that by our efforts we should ensure that this mighty power was used for good and not evil. He urged the members of the U.Y.P.L. to do their utmost to foster friendly relations between the nations, not only by personal contacts but by every possible means, so that in truth the brotherhood of man and lasting world peace would become a living reality. One felt that such a service with youth at the helm—and which was an inspiration to all those present—could not fail to bring this ideal within the realms of possibility.

**St. Helens:** The largest congregation ever attended at the St. Helens Church on the evening of May 11th, when the service was organized and conducted by the Sunday School. Songs, readings and recitations were given by the teachers and scholars, and the address was given by Mr. J. A. Hewitt, Superintendent of the School.

Two weeks before, on April 27th, the Women's League had organized a most successful Ladies' Sunday, which was also well attended, and at which the speaker was Mrs. Murren, of Liverpool. Both services were enhanced by the recently purchased new organ, which was played by the Church's youthful organist, Mr. G. MacLeod.

The St. Helens Church is temporarily without a minister, but the zealous and hard-working congregation is constantly busy, and hopes to clear the debt, made necessary by the purchase of the organ, in due course.

### Cinema

The National Film Theatre has organized a season of Russian films, to be called "A Tribute to the Russian Theatre", in honour of the Moscow Art Theatre now visiting Sadler's Wells. Beginning on May 28, it will include excerpts from Soviet productions of Chekhov's plays, together with long films such as *Ivan the Terrible*, *The Postmaster*, and *The Childhood of Maxim Gorki*. The latter was shown in London some years ago and is specially worth seeing. An unforgettable performance in it is that of the actress Massalitinova, as the grandmother. Chekhov's widow, who first played in *The Cherry Orchard* in 1902, may also be seen in a film recording some of the performances of the Moscow Art Theatre, when the original interpreters of Chekhov were still in the company. The Russian programme will end on June 8.

B.L.

### Postal Mission

**ANNUAL MEETING**
**Thursday, May 29, 1958**
14 Gordon Square, W.C.1, at 7 p.m.

Mrs. A. D. Mitchell, B.A.
(Chairman Unitarian Publicity Department)
"LOOKING AHEAD"

Refreshments 6.30 p.m.

### Birth

**Wood**—At Folkestone, on May 13, to Margaret Olga (née Wood), wife of Dr. F. B. G. Wood, of Sheffield, a son (Andrew).

### Miscellaneous

Wanted in Kensington, married couple, wife to help in house, husband following own occupation. Complete flat with bathroom. Box X.


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Printed by Wightman and Sons Ltd., Queens Road, Bradford-on-Ave and Published by The Inquirer Publishing Co. Ltd., at the Inquirer Office, 14 Gordon Square, W.C.1. Registered at the General Post Office as a newspaper. Friday, May 24, 1958